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In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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THE SUFFOLK CHRISTIAN CHURCH.

Some Facts of History.

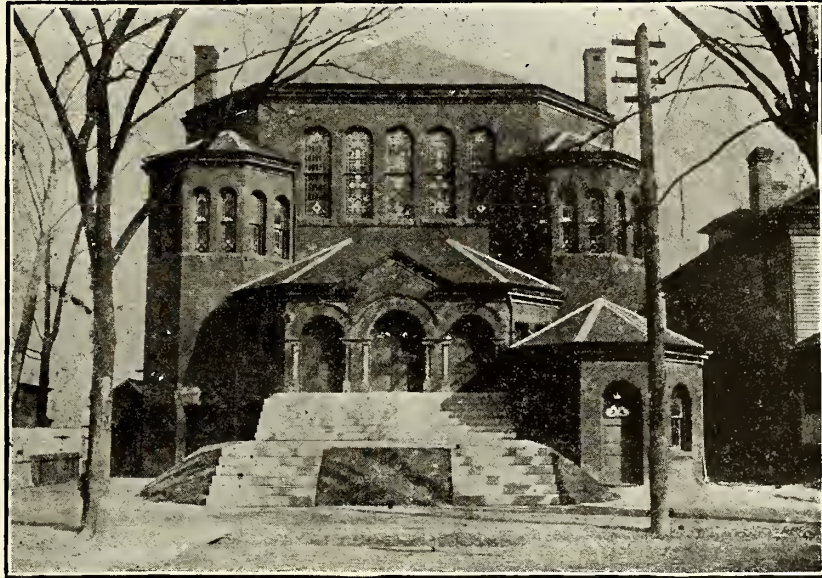
[The Southern Christian Convention convenes in regular biennial session in the Suffolk Christian Church next Tuesday evening, April 26. At our solicitation the pastor of that Church, Rev. W. W. Staley, D.D., has kindly furnished the following historical data relative to the Church that will act the part of host to the Convention. The facts as set forth are not only entertaining and instructive, but are inspirational and edifying as well, and will prove of more than passing interest to all who love the growth of truly great and glorious things from that which was of small and humble origin.—Ed. Sun.]

The Suffolk Christian Church was organized with twenty-five charter members, in November, 1860, by Rev. W. B. Wellons, who was its first pastor. Only three of the charter members survive: Mrs. Sarah E. Norfleet, who resides in Suffolk, and is an invalid; Wm. T. Duke who resides at Magnolia two miles from Suffolk, but is a regular attendant at Sunday school and church, though he has to walk two miles; and Senator James A. Turrentine, who is a member of the Burlington Church.

The first house of worship was dedicated by pastor Wellons on the second Sunday in March, 1861.

In June, 1862, the pastor was compelled to flee from Suffolk to escape persecution at the hands of the Federal Army, which had possession of the town, on account of pronounced southern sentiments. The church was kept open and services conducted by Rev. James W. Wellons until November, 1862. The House was then used for a few Sundays by the Chaplain of the Federal Army, then as a Federal Hospital, and finally closed till May, 1865, when the shepherd returned to find his flock scattered.

In August, 1865, pastor Wellons conducted a gracious revival which lasted for nineteen days and nights, and resulted in the conversion of seventy-seven souls, twenty-five of whom united with the church, others uniting with Christian churches in the country or other denominations. The pastor says he was "efficiently assisted in this meeting, by Rev.



THE SUFFOLK, VIRGINIA CHRISTIAN CHURCH,
Where the Southern Christian Convention convenes Tuesday P.M., April 26th.

James Murray, of the Presbyterian Church."

The first church Conference, after the Civil War, was held in November, 1865, with eleven members present. This Conference agreed to pay the pastor \$100 for the year, the sexton \$2.00 per month, and estimated that the total expense for the year would be \$150.

In 1875 the church promised to pay the pastor \$700, actually paid \$498.36, and paid the Sexton \$8.00 per month.

On October 24, 1876, Dr. Wellons sent in his resignation on account of sickness and requested the Conference to elect his successor. His resignation was accepted, he was elected honorary pastor for life, and Rev. Jesse T. Whitley was chosen as active pastor. On February 16, 1877, Dr. Wellons passed to his reward, and Rev. J. T. Whitley remained as pastor till February 28, 1879.

Upon the resignation of pastor Whitley, Rev. Wm. T. Walker was chosen pastor February 28th, 1879, at a salary of \$600. Pastor Walker remained until November, 1882, when he declined to stand for re-election.

Rev. W. W. Staley was chosen pastor in November, 1882, and has been re-elected by unanimous vote from that time to the present.

The pastorates, therefore, run as follows:—

Rev. W. B. Wellons, D.D., 1860-1876—16 years

Rev. Jesse T. Whiteley, D. D., 1876-1879—3 years.

Rev. Wm. T. Walker, 1879-1882—3 years.

Rev. W. W. Staley, D. D., 1882—, —27 years.

The age of the church is 49 years and it has had only four pastors, two of whom have passed over the river.

The first House was erected in 1860-1861; an addition was made to the building in 1884; and the present structure was erected in 1892-1893, and dedicated by Rev. C. J. Jones, D.D., the last Sunday in January, 1894.

The growth of the Church in membership has been as follows:

Rev. W. B. Wellons, D.D., received in 16 years 262 members.

Rev. Jesse T. Whitley received in 3 years 22 members.

Rev. Wm. T. Walker received in 3 years 30 members.

Rev. W. W. Staley received in 27 years 773 members.

This makes a total received in 49 years, 1087.

Rev. C. J. Jones conducted a great re-
(Continued on page sixteen.)

FROM THE FIELD.

Wakefield Notes.

Easter Sunday was one of the most beautiful Easter days we ever saw in this part of the country. The services at Dendron seemed to be very much enjoyed by the large congregation. The music was a special feature in the service and was particularly enjoyed by all present. Brother W. S. Barrett, the church chorister, knows how to do a thing and does it. The Dendron Sunday-school served one of the most magnificent suppers we have ever had the privilege of attending and enjoying. The supper was served on Easter Monday and everybody connected in any way to the Sunday-school and the church was cordially invited. Rev. R. H. Peel and Rev. H. E. Rountree, former pastors, were invited, but for some cause neither of the brothers was there, so the writer had to eat for himself and the other two absent brothers. The evening passed off in a most pleasant manner and we feel sure that all went to their homes with glad hearts and praise to God. Dr. Atkinson, Mrs. Jones, and myself can sympathize with you now. Saturday before Easter Sister E. A. Bain, of Burton Grove Church, sent us a big box filled with good things, and in the afternoon Sister Bain and her most excellent daughter drove in with a buggy full of many other nice things the good people of the church and community had sent. Yes, brother, it was one of those old-time country poundings, one of the best we ever had. Our pantry is now nicely supplied with canned tomatoes, peaches, apples, pickles, eggs, sugar, flour, potatoes, seven hams, meal, the wood house stored with fuel, and the yard lively with fine fat hens. We wish to thank all the people who contributed to this great donation, and ask the prayers of God's people to keep his servant worthy of such kindness.

C. C. Jones.

Norfolk Letter.

Sunday was a red letter day for Sunday schools of the Christians in this section.

The Temple reports the largest school for a long while.

Lambert's Point nearly twice as many as they had last Sunday. Berkley had within thirteen of their total enrollment present. South Norfolk had over a hundred present. Rosemont reports a good school. The Third Church school broke all records by having 11 more present than at any previous time, having 91 present, 4 new scholars.

But Portsmouth, well, it is just setting almost beside itself with real hilar-

ious joy. It was my privilege to be present for awhile with them in their school. They met at the old church, sang the doxology and had some appropriate remarks, and then lined up and marched to the new church where they formally took possession. They smashed all records by having present 270, including 26 new scholars, making 116 new scholars during the last 5 weeks. 62 present in the Philathea Class and more than 50 in the Baraca Class. The school now has enrolled 307.

The faithful pastor, Bro. Harrell, has been right seriously sick for several days past. To the delight of all, he was able to be out, and though right feeble was able to take some part in the services.

They hope some time next month to be able to occupy the new building complete. And don't forget to send them some money, if you can; they need it and need it badly.

Rev. D. A. Keys leaves today for Pa. to bring his family and household effects to South Norfolk, where they will make their home. He closed his meeting there Friday night with good results.

Rev. M. L. Bryant, of the Main St. Church, will fill the pulpit of the Third Church next Sunday in the absence of Bro. Keys. J. W. Manning.

Portsmouth Letter.

250 SHARES OF \$10 EACH FOR THE COMPLETION OF NEW CHURCH.

Mrs J. L. Barksdale 1/2 share	\$ 5.00
E. J. Brickhouse 1/2 share	 5.00
C. D. West 1 share	 10.00
M. W. Hollowell 1 share	 5.00
Rev. J. L. Foster 1 share	 10.00
J. W. Powell 1/2 share	 4.50
Horace Savage	 1.00
Portsmouth S. S. & Church	100 shares
Mrs. Sue Clark Barrett 1 share	.. 10.00
J. H. Barrett 1 share	 10.00
Mrs. C. R. Fulgham 1/2 share	 5.00
W. M. Smith 1/2 share	 5.00
Dr. J. P. Barrett 1 share	
Mrs. M. J. Lee 1 share	 10.00
Col. J. E. West 5 shares	 50.00
B. L. Nichols 1 share	

Since last week's report we have added 7 shares to our list, giving a total of 115 1/2 shares. This leaves 134 1/2 shares to be taken. We are exceedingly anxious to see this list growing rapidly, because the time is drawing near when the money must be in hand. Now is the time for everyone to rally to the work and give a helping hand. We greatly need the assistance of the brethren in this final effort. We are asking for a donation that is within your reach. Please do not fail to do your whole duty. Let us hear from you and know what you will do before another week shall roll

round. Now is the time for action. Who will be the next?

Last Sunday was a day that will be long remembered by the Portsmouth Christian Church. The entire Sunday school assembled at the chapel on High Street and after a short farewell service marched in a body to the new church at Washington and County Streets. The line was nearly two blocks long. It was quite an impressive scene and one that was calculated to make the heart glad. On reaching the new church the people filed in until the lecture room was filled to overflowing and the specially prepared program for the occasion was entered upon. The entire morning service was given to the Sunday school. The program was well executed and much enjoyed by all. It was a glad day. Prof. S. M. Smith of Norfolk was in charge of the program and we are greatly indebted to him for his assistance. The writer was too feeble to take an active part in the services, on account of recent sickness. We were, however, glad to be present as a well-wisher and an onlooker. It seems that we have not built large enough for our Sunday school. The rooms intended for the adult classes are already too small. There were 26 new scholars added to the roll Sunday and during the past five weeks 91 had been added which makes a total of 117 recently. The enrollment of the Sunday school has now passed the 300 mark. There were 275 present last Sunday. This was high-water mark. The majority of those coming into the school are adults. They are being secured by personal effort. Almost everyone is on the hunt for new scholars and in turn the new scholars soon catch the spirit and go out after others. We are trusting the good work may continue, until we shall have one of the best and largest Sunday schools in the city.

Now, don't forget to send in a share to help in completing the new church. We greatly need your help at this time.

J. W. Harrell, Pastor.

—A Norfolk paper gave this notice for the Portsmouth Sunday school rally last Sunday.

"The Christian Sunday school will meet at the chapel, corner High and Efighnam streets, Sunday morning at 9:15 o'clock and march around to the new church in a body. All the members of the church and Sunday school are expected to be in the march.

"An elaborate program is being prepared by the Sunday school. Prof. S. M. Smith, of Norfolk, chairman of the Sunday school board of the Southern Christian Convention, will have charge of the program. It will be a red letter day in the history of the Sunday school."



TWENTIETH CENTURY BARACA CLASS, SUFFOLK CHRISTIAN CHURCH, SUFFOLK, VIRGINIA,

THE TWENTIETH CENTURY BARACA CLASS OF THE SUFFOLK, VA., CHRISTIAN CHURCH.

Bro. H. Woodward, a busy man and a banker, the teacher of the class, gives the following interesting sketch:—

"The Twentieth Century Baraca Class of the Suffolk Christian Church grew out of a men's Bible Class which had been taught by me about fifteen years, and which had numbered from ten to twenty the greater part of that time.

After the union revival held in Suffolk in the fall of 1908 the number increased to about thirty-five, and Dr. Staley suggested that we organize the Class, and stated that he believed we could increase the membership to one hundred. I did not see where they were coming from, and told him so, but he was so confident it could be done that on the second Sunday in January, 1909, an announcement was made at the morning service that a Bible Class would be organized in the basement of the church that afternoon, and an invitation was extended to all men who were willing to join to be present. To my surprise fifty-seven responded, and the class was organized as the "Twentieth Century Baraca Class of the Suffolk Christian Church," and a charter from the Baraca Union secured.

The officers elected were as follows: M. M. Watkins, President; R. C. Harrell, Vice-President; D. C. Lewis, Treasurer; H. L. Jacobs, Secretary; J. M. Darden,

Assistant Secretary, and I may say that a more efficient set of officers does not, in my opinion, exist anywhere.

The class at once began to grow, and we reached the hundred mark so easily that our ideas began to expand, and we thought we would try for one hundred and fifty. We have now passed that number and have enrolled one hundred and fifty-eight on this date.

On the tenth of December the class had a banquet at which nearly one hundred and fifty persons sat down, and in the opinion of every one present no more enjoyable occasion was ever held in Suffolk.

The total amount raised for all purposes in the class during the year 1909, as reported by the Secretary, was \$391.57, of which \$106.99 was for the Orphanage, and was included in the regular Sunday school collection.

Now, how have the members of the class been benefitted? Many of them have been stimulated to a greater Christian activity along various lines. One example will suffice. During the recent campaign for new members for the Y. M. C. A. the chairman of the membership committee was a member of my class, and the two members of the committee who brought in the largest number of new names for the Y. M. C. A. were also members of my class.

The members of the class, individually and collectively, have shown their love

and esteem for me in so many ways that I could not help loving them if I would, and it is useless to add that I am proud of them.

Yours truly and fraternally,
H. Woodward,
Teacher.

—The General Conference of the Methodist Episcopal Church, South, convenes at Asheville May 4. Evidently our Methodist brethren have much work ahead. Judging from reports in the papers not a little agitation is going on in the ranks, touching large issues in the Church. No less a matter than the change of name of the church is to be considered; another change, almost as radical, to be proposed is that of electing presiding elders by the annual conference instead of appointment by the Bishop as now. Another proposition is a change in the general rules of the church to agree with "broader views" of conduct—give church members a little more latitude, etc. But that all, or any of these proposed changes will be adopted is another question. It seems to be generally believed that Dr. Kilgo of Trinity College will be made a Bishop.

—Commander Peary declares he will never go to the Pole again. If there is to be as much fuss and as little fruit of a second, as of the first going, let us hope nobody will go there again in a thousand years.

NOTES AND PERSONALS.

—The Convention opens Tuesday, April 26 at 8 p.m.

—The Suffolk Church may be counted on to act the part of host in most cordial and becoming manner.

—Here is hoping that many interested visitors, as well as all delegates, will be present at the Suffolk Convention next week.

—Our Bro. Kitchen's facile pen never glowed with rarer fragrance than in this week's Sun in his prose-sonnet, "Extract the Sweetness."

—If a delegate, of course you are going to the Convention. Your Conference has laid the duty upon you and called you to that sacred service.

—That the spirit of fraternity and fellowship, push and progress may prevail at the Suffolk Convention should be the earnest desire and fervent prayer of everyone.

—Next Sunday, April 24, is "Sanitary Sunday." Strong Appeals from Governors and State Boards of Health have been sent out that ministers bear this in mind and preach on the topic at the regular services in the churches Sunday.

—Rev. S. B. Klapp, pastor, makes an appeal in behalf of the new church building now going up at Ether, N. C. The few brethren there are loyal and have done a noble part. Any help now would give much encouragement and prove of invaluable aid in pushing the work forward.

—We note that our friend and brother, C. A. Hines of Greensboro, is to stand for election to the Legislature as a Representative from his county of Guilford. His Elon College school fellows, and many friends elsewhere will wish "Charles" all the success in his legislative aspirations to which his splendid ability and sterling worth entitle him.

—The stirring city of Greensboro is moving mightily to raise \$65,000 with which to erect a Young Men's Christian Association building. A beautiful prospectus has been issued and a ten days' campaign, to terminate April 27th is on in earnest. Greensboro never lags nor does things by halves, and here is predicting that the money will be secured and the building erected to comport with the thrift, enterprise and material progress of the place. "The test of a city's greatness," says Emerson, "is the kind of men it brings forth." And a well ordered Y. M. C. A. helps to make the right sort of young men.

—It was the editor's rare privilege to visit in Franklin, Virginia, from April 4th to 13th, and preach at the Christian Church twice each day, three times on Sunday. Every moment of the time was

delightful. Good audiences in attendance at the services and close attention was given the speaker. There were five confessions. Rev. C. H. Rowland has done faithful and efficient service at Franklin in building up the church membership and congregation, and his labors have been rewarded with a loyalty and devotion on the part of his people beautiful to see. Bro. L. R. Jones is the active and energetic Superintendent of the growing Sunday school and by push and prudence has built up a school, of which any church might well be proud. He will not live long enough to see the great good he has accomplished in this Sunday school work. In the Church are several young men of intelligence, activity and promise. These will tell mightily on the church life in the future. And there is a faithful choir, efficient and punctual, always to be counted upon. The Franklin Christian Church is indeed a church of much promise and of bright hope for the future. Our stay while in Franklin was in the charming home of Mr. and Mrs. Joe Bynum Gay where a generous and lavish hospitality is seasoned with that congenial freedom and fellowship that make the guest feel at home and happy. It was a rare privilege indeed to spend a week and a half in serving and mingling with the Franklin, Va., people, and in enjoying the sweet and gracious hospitality of such a home.

ELON COLLEGE NOTES.

—Rev. J. D. Andrew, pastor of the German Reformed Church of Burlington, was the preacher at the eleven o'clock service last Sunday. The day was very rainy and the congregation much smaller than usual, but the smallness of the congregation seemed not to detract from the speaker's ability. The sermon was closely listened to and highly appreciated.

—The Elon Christian Endeavor Society has elected twenty delegates to the State C. E. Convention which is to convene in the First Methodist Protestant Church in High Point, April 22-24.

—Mrs. W. J. Lee from near Norfolk, Va., spent a few days last week with Dr. Atkinson's family.

—Mrs. Sue Jones, of Suffolk, Va., came last week to spend several weeks with her daughter, Miss Ruth Jones, at West Dormitory.

—Mrs. Roberts, of Boston, is visiting her sister, Mrs. Alma Wilson.

—Rev. W. C. Wicker preached in the German Reformed Church at Whitsett last Sunday afternoon, and we hear that his sermon was greatly appreciated.

—Mr. T. L. Daugherty, from near Franklin, Va., led the Y. M. C. A. Saturday evening. Miss Lilian Aldridge of Union Ridge, N. C., led the Y. W. C. A.

Sunday afternoon, and Mr. J. C. Stuart of Wake County led in the Christian Endeavor Sunday evening.

—Dr. G. S. Watson went to Tryon, N. C., the latter part of the week to visit his daughter, Miss Ellen, who is in a Sanitarium for the improvement of her health.

—Dr. Moffit is confined to his bed from the effects of a severe chill yesterday (Sunday). His health has been not the most vigorous for several months. It is certainly hoped that he will be able to attend the Southern Christian Convention in Suffolk next week. He is Chairman of the Committee on Education, which has the evening of the third day in the Convention, one of the most important Committees of the Convention.

W. P. Lawrence.

COVERING THE SCARS.

Out of my window as I write stands a tall, symmetrical, and beautiful poplar, at the top of a hill and outlined against the sky. That poplar is a close friend; I have sympathetically watched its growth for years. Not always was it thus. Half a dozen years ago a cruel icestorm tore and gashed it terribly. Its beauty was utterly marred, its fair proportions completely destroyed. But my tree was wiser than some human friends. Instead of drooping in the direction of its wounds, it straight-way bent all its energies toward covering these hideous scars. Now, lo! the years have wrought the wonder. The scars are hidden. The old form could, of course, never be regained, but a new and more beautiful shapeliness has resulted. Today, the tall, aspiring, beautiful tree is not only a shade to my neighbor's home, but a delight to the eye of everyone who observes it.—William T. Ellis.

LIKE CHRIST.

We know something even now, not only of our present dignity, but of our future glory. We know even now that when we shall see Jesus we shall be like Him. Marvelous thought! Transcendent possibility! What angel may fathom the depths of so profound a truth as this? What angel may scale the heights of so lofty a possibility as this? Perhaps we shall be like Christ in breadth, depth, height and splendor of intellect; perhaps we shall be like Him in purity, nobility and divinity of character. Perhaps we shall be like him in unbroken peace, unclouded happiness, unblemished purity and unfading glory. Our glory may be put as the glory of the stars to the sun, but we shall shine with a pure and perfect reflection from the Sun of Righteousness.—Robert Stuart MacArthur.

NOTES AND COMMENT.

—Samuel Clemens (Mark Twain), America's greatest humorist, is critically ill at his home, Stormfield, in Conn.

—Some of the papers say that Mr. Roosevelt has given a new adage to this effect: "When you are in Rome do as you please."

—The steamship "Mauretania" has again surpassed her own previous record, and broken the world record for speed across the Atlantic, making the passage of 2,889 miles in 4 days, 15 hours, and 29 minutes, an average speed of 25.91 knots an hour.

—Senator Nelson W. Aldrich of Rhode Island has given it out that he will retire from the Senate at the expiration of his term in 1911. Senator Aldrich is looked upon as the friend of corporations and the money interests in the Senate and has occupied position of leader in the Senate for several years.

—Because of charges of bribery and corruption in the election of Leroy Percy to the U. S. Senate from Mississippi, that gentleman has called for a primary by the people and if defeated therein he will immediately resign the seat to which he was recently elected by the Legislature.

—After a journey of three and a half months in South America William Jennings Bryan returned to this country April 18. Mr. Bryan was mum on politics, declaring that his only object in going abroad was to study economic and sociological conditions in the States visited.

—Another victim of last season's football games answered the last roll call at Annapolis, Md., April 16. —Midshipman Wilson, the Navy football player who was injured in a football game Oct. 16. last, after just four months of total paralysis from a broken spinal column, gave up the long fight for life, and succumbed to the effects of the wound which at the time was known to be fatal.

—The Federal Government has started in New York an investigation into the bull movement in cotton with which the names of James Patten of Chicago, Frank B. Hayne of New Orleans, and Eugene Seales of Texas have been connected. It is reported that these men and others have cornered the cotton market and a federal grand jury has been put to work on the case.

—Governor Patterson of Tennessee has pardoned Col. Cooper for the murder of ex-United States Senator Carmack. It was a cold-blooded murder, a dastardly and cowardly deed and the Courts declared the man guilty. But ere the higher Court had finished pronouncing the sentence confirming the verdict of the

lower Court, the Governor came forth with the pardon. Cooper was a political henchman of Patterson and the pardon is generally deemed by the press a gross miscarriage of justice. As The Norfolk Landmark enquires: "What Was the Use of the Trial?"

—The Rev. Francis L. Patton, D.D., LL.D., President of Princeton Theological Seminary, gave the graduating address at the close of the Moody Bible Institute on April 17 on The Integrity of the Bible. Twenty students graduated, most of them men, some of whom are going to foreign fields, some will engage in evangelistic work in this country, and two or three are to take further studies in theological seminaries.

The Institute keeps its doors open throughout the year, however, the summer term beginning May 3rd. A special course is planned for the latter part of this summer beginning in July, when Prof. G. Frederick Wright, Dr. C. I. Scofield, President W. G. Moorehead, Marion Lawrence, and possibly Stuart Holden of London, will be special lecturers. All the instruction is free.

MORITURI SALUTAMUS.

It has been practically determined to remove the body of Patrick Henry, Virginia's great Revolutionary orator, from its resting place at Red Hill, Charlotte, County, Va., to Richmond, for reburial in the churchyard of the old Saint John's Church, in which building Henry delivered the famous oration which aroused the lethargic spirit of the Colonists and called them to arms. It may be worth while to recall to mind that the summons to freedom and independence was sounded within the walls of a sacred edifice and that the man who gave the summons in such thrilling and thunderous tones was himself a man who loved his God and served Him with a heart as stout and stalwart as that with which he loved and served his country. Patrick Henry's estimate of the Bible is a classic, and his faith in God was as firm and as simple as that of a child. When the statesman and orator was told that his end was near, it is the testimony of a reliable friend who was eye witness, that "he prayed a simple, childlike prayer for his family, for his country, and for his soul." And then he called upon his personal friend and physician, Dr. Cabell, to observe "how great a reality and benefit religion was to a man about to die." That was the morituri saluto of a great soul.

Confucianism, like Buddhism, was borrowed from China by Japan. It is not a religion, in reality, but a set of rules of conduct elaborately worked out. The

foundation of the teachings of Confucius were what he called the Five Relations: That of Lord and retainer; parents and children; husband and wife; elder and younger brother; friends. The first relation is the controlling principle that has shaped the destiny of Japan. It made the retainers faithful to the lords, and the lords to the emperor. While the relation of parent to child had its good effects, it had also its evil ones: It was at the root of child murder and the shameful system of girl slavery. Under Confucianism women have not had a desirable place, and men were taught not to love their wives too much, as this was a mark of effeminacy. In Japan, as in China, women are regarded as slaves of men, where Christian ideals do not predominate. Under Confucianism the brothers in a family do not have equal rank as under Christianity, but the elder brother domineers over those below him in age. He inherits the property, but must also carry the responsibilities and bear the obligations. The idea of friend did not include foreigners, nor did it have the idea of neighborliness as the Bible teaches it.

OUT OF THE DARKNESS.

A young father was in the habit of taking his little daughter with him when closing the lower part of the house before going up to the sitting room for the evening.

One early winter evening, when the hallway was lighted on account of the shortness of the day, after fastening the front entrance, the father turned out the gas without noticing where the wee girl was, and fearing he might stumble over her waiting in the hall, he asked, "Where are you, dear?" At once from the foot of the staircase came the reply, "In de dark, papa." And the next moment, with hands clasped, father and child went up into the light.

In after years the father often thought of the incident, recognizing it in the picture of the son's reply when the father asks: "My child where are you?" and the answer, truly spoken, comes: "In de dark, Father!"

Yes, we grope in the dark. We cannot find our way. We seek a path out of the gloom, but find it not, and we stumble and fall and are hurt. But the Father's voice guides us to His outstretched hand, and grasping it we walk with Him, guided by Him, up into the light, the light of His love and His care, into everlasting security and life eternal.

—Exchange.

Prayer flies where the eagle never flew.
—Thomas Guthrie.

A DESTRUCTIVE CRITIC OF 2907.

{To the Reader of 1907.

Dear Brother: Although interested in the able writings of the higher critics of 1907, especially in their assumption of having discovered something valuable, as if the "historical method" were new in studying the Bible, I confess I became somewhat drowsy under their monotonous efforts to make the sacred writings seem to abound in misstatements. But I gradually absorbed their genius and spirit, and seemed to become a destructive critic, though calling myself a higher critic.

While in this state of mind, sleepy though I was, I seemed to live rapidly through the centuries, century after century, until I found myself moving among scholars who dated their letters with the numerals, 2, 9, 0, 7.

On seeming to be roused from a semi-consciousness, and supposing that a thousand years had passed from the time I fell asleep under the dreary chanting about the mistakes of the Bible, I seemed to be walking among the fancied alcoves of my library, now increased by the additions of a thousand years, and coming across the following correspondence I give you the letters, believing that it may be interesting to the reader to observe how the reasoning of the future destructive critic (writing in 2907 of our times in the spirit in which the destructive critic of 1907 writes of Bible times) will make the conditions of our generation to appear.

If we of the year 1907 know something of the conclusions of the learned gentleman of 2907 to be false, whose letters I now reveal, or if his modes of reasoning are absurd, or if he lays stress on insufficient data in his logic, or, especially, if he is ludicrously given to denying the statements of eye-witnesses to the facts which we of our time know to be true, these faults must not be attributed to me: for I copy the letters and publish them exactly as I found them a thousand years before they were written.

J. J. Summerbell.)

Dayton, Ohio.

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THIRTY-FIRST LETTER.

Kinkade, New Zealand, 15, 10, 2908.

My Dear Grandson:—

You remember how your sweet grandmother talked to me, as I wrote you in my last letter. I did not get over it for a long time. At last I shook off my depression, and continued my investigations.

Since writing you, I have discovered that the Unitarians of the early part of the 20th century were the most influential sect of Christendom in support of the conclusions of the higher critics. In fact, their propaganda was chiefly in support of that school of criticism which their opponents maliciously called **destructive**. But the Unitarians were liberal: they said so. It was their liberality that caused them to attribute an "Inquisition" to the Puritans (as I quoted

in my last letter); and to argue that they could put "ethics" into the Bible, by proving it dishonest; and to call themselves progressive, broadminded, modern, liberal, advanced, cultured and learned; and their opponents by the opposite terms of those sweet adjectives. Anything a Unitarian savant said must be accepted with profound reverence.

The "Christian Register" was their chief organ. In the ruins of the Boston Public Library a copy of that paper was found, dated June 16, 1904. In that paper I found the following short editorial:

"Dr. Scherer, writing about Japan, says it is 'shaped like the rising moon and named for the rising sun.' It may be that the crescent moon rises in the east in Japan; but in this country it is in the habit of rising in the west, novelists and poets to the contrary notwithstanding."

That was all there was of it. The preceding and following editorials were on other subjects. I stared at it in amazement. I had made a wonderful discovery: that in the year 1904 the moon rose in the west. The great Unitarian editor said so; and said it intentionally: for he was evidently correcting Dr. Scherer, and defied "novelists and poets to the contrary."

Then I meditated.

I had hitherto supposed that the story in Joshua (10:12-14) was a mistake; telling about the sun's standing still in Gibeon, and the moon's standing still in the valley of Aijalon, at the command of a great man of God in ancient times. But I knew there could be no mistake about Unitarianism. It was the most modern philosophy of the 20th century. And the "Christian Register" of June 16, 1904, taught that the moon rose in the west. Therefore in that year it did rise in the west, "novelists and poets to the contrary notwithstanding."

Then I meditated some more.

Possibly the Unitarian editor **made** the moon rise in the west. If so, I may reluctantly admit that Joshua did tangle up the heavenly bodies some thousands of years before; but the Unitarian editor set the solar system to running right again in 1904. But why he should start the moon from the west I did not understand, unless it was to show his power. But the account in Joshua attributes the stopping of the heavenly bodies to divine power, at the prayer of Joshua. The Unitarian editor accidentally reveals that in 1904 the novelists and poets had either been resisting his theory that the moon rose in the west, or resisting his action in causing it to rise, if he had done the latter. There is no allusion to divine power, though there

seems to have been strife on the subject.

It is very remarkable that the historians and astronomers have all been silent concerning this peculiar motion of the moon in 1904. It is a fact that would never have been discovered, if there had been no higher critics.

At this moment your grandmother entered my library. She took up what I had written, read it all, and said,

"Higher, why do you continue to write such trash to our grandson? That Unitarian editor was wrong. That editorial was the usual blunder of a higher critic. That is all."

I said, "Do you believe that Joshua did command the sun to stand still, and that it obeyed?"

She replied: "By reading the narrative in the book of Joshua you may see that the history may be copied from the book of Jasher. But still, as it is approved by the historian of Joshua, I believe it."

"But how could he do it?"

"That is an interesting question. I do not know. But it is not sensible, simply because I do not know how to do a thing, to say that it has not been done. I am not as egotistical as that. I do not know how Jehovah created the universe; but it would not be sensible to say that it had not been created. And I am sure that the Deity that started the universe could stop the sun and moon for hours, if he wished to answer the prayer of Joshua, his trusting and confiding child; and he could do it without wrecking the solar system. **You know he could.** The only question is, Did he? The evidence is that he did. The book of Joshua is a truthful book. Possibly it is corroborated by the prophet Habakkuk. The indirect argument, also, that such an event is only recorded once in the Bible history, has some force. If men under the influence of delusion, or superstition, or deceitfulness, had been writing the Bible, miracles would have been recorded more frequently. Men, if guided by some influence beside truth, would have represented the miracles as far more abundant through the ages than the Bible writers do. According to the Bible, miracles were worked in only a few periods of the world's history. Centuries passed without the record of one. Some whole books of the Bible do not mention a miracle."

She went on:

"Now it is perfectly reasonable that, when a great crisis came in the development of his children, God might use his infinite power to modify the operation of natural or spiritual law. Even a human being can do this, within certain limits, and often does do it. And some things are really wonderful that man does. In the year 1890, if some prophet had pre-

dicted that in 2908 men would transport themselves by the wireless through the air for hundreds of miles in a moment of time, he would have been supposed by such critics as you to be speaking folly. Yet you know it is now done. Men have conquered some laws of matter by operating other laws. Man thus rules over matter to some extent. Why can you not let God rule over matter also? It belongs to him. Do you not see that if man, the child, interferes with the machine by his will power and knowledge, man's **Father** would be likely to do so? Do you not see that if man gets among the wheels, and throws them out of connection, it would be perfectly logical for the Engineer to set them right again, to keep the machine running according to his purpose, since he allows man his freedom? If man were not free it would be different. Then the machine would run without a miracle. There would be no friction. Friction is sin, or is caused by sin. My dear husband, the trouble with you is that you admire **yourself**, and are not willing to accept authority. And you measure God by yourself. But **my** God is God. I expect every good thing of him."

At this point I rose. She had implied that I was egotistical; whereas I am the most modest man in Kinkade, notwithstanding my vast learning and broad-mindedness. I looked on her with displeasure, and she left the room weeping.

But she troubles me. There is no question that she is exceedingly intellectual. She is a thorough scholar (better than I am), and her spirit and character are so beautiful that she is considered the finest model of womanhood in our nation. She surpasses other women, as the moon surpasses the stars at night. She is as honest as a sunbeam. She is as gentle as the dew of the morning. She is much like Jesus. Yet she believes in the miracles of the Bible, and her faith is firm and childlike in its simplicity. I cannot but feel, sometimes, that a faith that produces such a divine character as that of your grandmother must be exactly adapted to human nature. If so, spiritual and miraculous Christianity, as ordinarily understood by readers of the Bible, must be true; for it must be according to nature, developing humanity correctly and tremendously. The final test of theory is its product. Your grandmother is a product of her religion: there is no question about that. The cause is Christianity; and the effect is truth: beautiful human-heavenly truth: a glorious Christian woman. She seems a partaker of the divine nature. She constantly does things that are angelic. The effect must have an adequate cause. In her case Bible Christianity is the

cause, constantly molding her spirit and conduct, inspiring her, and lifting her toward heaven. I am troubled.

Affectionately your grandfather,
Higher Critic.

EXTRACT THE SWEETNESS.

The world is full of sweetness of the finest flavor. The most fragrant perfumes passing upon the breeze from fresh blooming flowers give out sweetness to every one who needs it. It is full and free for all who will possess it. Just seek for it and it is yours to enjoy. It will take some time, attention, patience, and industry to do this, but the reward of patient effort will abundantly compensate you. Wherever you are and whatever is your employment, get all the sweetness out of the world you can. Take the honey bee and put it where you will, and it finds honey. You may say that that is performing its natural duty, and so it is—but it is the duty of every one to make life sweeter and better.

Costly and useful extracts are used for curing diseases, and for many other purposes. So the extraction of love, kindness and goodness, and the application of them to our condition will put us on a higher plane of moral worth and Christian excellence. Try hard to avoid the things which make you repulsive and selfish, and take hold of that which will make you sweet and winsome, and bind it close to your heart and mind. Perhaps you have many times felt that the wind and tide are against you, that no one stood by you in the great battle of life, and you were much inclined to give up in perpetual despair—but just then, or soon after, a ray of hope beamed through the parting rifts of despair. Then you were brighter with the returning light of gladness. The bright, happy days fully paid you for all the gloomy ones through which you had come.

The bitter and sweet must be taken together, one as a tonic and the other as a luxury. Too much high living is not the best thing for any one, because it produces conditions not conducive to health. Too many condiments make your food too highly flavored—it is so rich with them, that indigestion and apoplexy are induced to give you trouble. They are unhealthy, avoid them and live a simple, plain, natural and pure life. Bitter herbs with their alterative influence, stimulate the vital parts by giving tone to the whole system.

By careful and thoughtful living our physical condition may be improved. So by prayerful, righteous conduct we may regulate the soul and grow spiritually strong, becoming strong in the Lord with

His great power. Get the best, the most comforting, the lasting, the greatest, and the sweetest blessings out of life, for they will, and they alone can, fill the soul with present and lasting happiness. Great, glad and glorious day to all when they are filled with the fulness of God. Extract the sweetness out of the religion of Jesus by living a consecrated and holy life. Pure religion is the one thing needful and will best prepare you to extract the sweetness of life, and help you to realize the fulness of its blessings. To find fault with everything and with everybody is not the way to get the sweetness, it produces just the opposite, making a wrong growth and an imperfect development. There are some who rather be leaders in a small way than to be followers in a large place. Just so they are considered leaders, that is about all the sweetness they care to have. If they can plunge the little fellows under and put them in the rear while they march triumphantly to the front, that is their highest ambition and the best sweetness they can extract from the world. To profess religion is one thing and to possess it is another;—to preach it is one thing and to practice it is another. Let us be sure to possess and practice it, if not our religion is vain. To sweeten with the growth which religion gives is a blessed experience, and a triumphant accomplishment. Extract the sweetness out of life. This is yours to realize. Will you take it with you on the great and eventful journey through life? Your life needs to be sweetened.

The following words may be helpful to you: "Don't keep the alabaster boxes of your love and tenderness scaled up till your friends are dead. Fill their lives with gladness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them. The kind things you mean to say when they are gone, say before you go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If there are fragrant perfumes of sympathy and affection, which any intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.

Windsor, Va.

J. T. Kitchen...

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

THE HEAVY LADEN.

[Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11:28. Golden Text for Sunday, April 24].

That is one of the best known, most familiar passages of all the Word. It sounds as though it might be found a dozen times; and yet it is only found once. Every one who has ever read the Scripture, and many who have not, can repeat it readily.

It is fundamental. That explains its familiarity. It is like one of those fundamental propositions in arithmetic, algebra or geometry which we don't know when we learned them. We already knew them the first time we ever saw them. They are fundamental in life, character and conduct just as they are fundamental in fact, books and Scripture. That which is first, deepest and truest in Scripture is first, deepest and truest in human nature. I can no more doubt that Scripture than I can doubt my own being. It is fundamental in Scripture and in human nature.

That signifies very much indeed. Its sweep is universal, and its declaration is that of Deity. A mere human being to have made such promise would have been laughed to scorn. Socrates was a martyr; Stephen was a martyr; James was a martyr; hundreds and thousands have been martyrs. For one of these to have said, "Come unto me and I will give you rest" would have been preposterous. Moses was great; David was great; Paul was great. Thousands have been great. But for one of these to have made such a promise would have been called sacrilege, nonsense, stupid folly. Neither martyrdom nor greatness can ac-

count. Jesus, the Christ, said it, made the plain, flat, sweeping promise, and the human heart gives assent. Nothing but the divinity that the Scripture teaches and the promise implies can explain the fact.

And this divine One makes good everywhere, and every when, this striking promise. No heavy laden one ever went to Him without receiving the benefits and blessings of the promise.

In all Scripture you will find only one instance in which a man went to Christ for rest and failed to find it. The rich young man asked the Savior for the secret to eternal life. On close scrutiny the Lord saw that this young man was staggering beneath a burden he could not carry, failing and falling beneath a load too heavy for his mind and muscle. "Go sell what thou hast and give to the poor." What the man had was too much for him. It was more of a burden than he could manage. It was worrying the life out of him, and carrying him to the grave before his day. The Christ discerned this and wanted to help him. The man was heavy laden, and Christ wanted to give him a glad heart and a happy life. But the young man would have none of it and so went with his burden and his worry. He "went away sorrowful."

A hundred times Christ sends men and women away glad and happy. He took their burdens for them. Theirs were too heavy; His too light.

The real burden bearers of this earth are not those who live in Christ, but those who seek to live away from Him and bear their own worries and groan under their own burdens. The burden bearers are those who live in sin. The happiest, truest, lightest-hearted people in the world are those who cast their burdens on Him who is able and willing to bear them. "Come unto me and I will give you rest, you heavy-laden one."

THE SOUTHERN CHRISTIAN CONVENTION.

We give elsewhere in The Sun this week a picture of the Suffolk Christian Church in which the Southern Convention will convene April 26. There is given also a view of the Twentieth Century Baraca Class of this church, and from the pen of the pastor, Rev. W. W. Staley, D. D., also, a historical sketch of the church. At this point will be centered, next week, the hopes, aspirations and prayers of our brotherhood. For the Convention always forms an epoch in our work and inevitably results in the undertaking of greater things for the kingdom. The Convention, in fact, not only makes history, but is itself historical.

It was in 1847 that the "Southern Christian Association" was formed which gave place, in 1856, to the "Southern Christian Convention." This body met at Union Chapel, in Alamance Co., N. C., and at its first session thoroughly discussed and reviewed the polity of the Church, and entered into agreement to adhere strictly to the Principles and Government of the Church as originally adopted by her founders. Two years later, in May of 1858, the Convention met in its first regular session at Cypress Chapel, Nansemond Co., Va. At this meeting "the educational, publishing and missionary interests of the church" were discussed and provided for.

Hardly had the Convention got at the work in hand when the destructive war of '61-'65 laid waste the territory occupied by the Convention and struck a stunning blow to the struggling enterprises of the Convention.

In 1866 what remained of the Conferences of the Convention met by representation at Mt. Auburn, in Warren Co., N. C.

At this Convention a committee was appointed, of which Rev. John N. Manning was Chairman, to prepare in convenient book form a Declaration of Principles, Form of Church Government and a Directory for Worship, suited to the needs of the Church. The matter of publishing such a Declaration was thoroughly discussed and the conclusion was reached that there was actual and pressing need of clearly defining the position in the world that the Christian Church occupied. This was to be, and is, in no sense a creed, but only a setting forth of usages and fundamental principles of the Church upon which all were agreed.

This was the beginning of a new era for the Church, for the position of the Christians was clearly defined and set forth in such wise and manner that false rumors and base accusations against the Church could not be perpetuated without proper and appropriate answer.

The Convention from that day composed of representatives from the various Conferences in the South, has met at stated intervals, and has gone forward in its constructive work.

The various enterprises of the Church, Missions, Publication, Education, Charity, Sunday schools, all come under the control and supervision of the Convention, and the growth of these enterprises argues the wisdom and aggressive ability of the Convention itself.

The Convention at Suffolk promises to exceed all others in interest, progress and enthusiasm.

—The Convention April 26-29.

A CHURCH AT CHAPEL HILL.

There is a movement on foot looking to the building of a Christian Church at Chapel Hill, the seat of the University of North Carolina. A lot on College Avenue, centrally located and of easy access to the majority of our membership in the town, has been secured by option at a price of \$500. Of this amount \$400 is in the hands of a Committee chosen to select a site and solicit funds. Within the corporate limits of the town are thirty-three members of the Christian Church, none of whom have a church home nearer than some three miles or more in the country. Of this membership we call to mind about a dozen heads of families who, in all probability, are at Chapel Hill for permanent residence. Many of these have children, some of whom would be of invaluable aid in a church and Sunday school capacity, others of whom are already going to other churches to help and to be helped.

We wish to give to this movement, of building a Christian Church at Chapel Hill, our hearty endorsement, and pledge to it our unqualified sympathy, interest, cooperation and support. To our thinking there is before us now no finer field of opportunity and of service in church building than looms large at Chapel Hill. Unless the Christians, with this number of local members, as a basis, can build a creditable church at Chapel Hill, and sustain it, it seems to me our loyalty can only count for looseness, numbers for nothing, and opportunity with us has come to be a by-word and a mockery.

There is far more than the local interest at stake. Young men of our Christian homes, and churches, are students at the University every year. I must have greeted no less than half dozen of these after the preaching service in the College Chapel last Sunday evening. It is likely a very conservative count to say that there are a dozen young men at the University now, members of the Christian Church, who at the most critical period of their Christian experience and development have no church privilege or opportunity or influence from the church of their name and choice. But why write of opportunity and privilege that argue, allure and invite us here? They are legion and our columns would not contain them.

It is not a question of opportunity. It is not even a question of ability. It is neither should we, nor can we. The only question is, Will we?

A shoddy house, a cheap building will not do. We shall have to have a building that will invite, attract, and appeal to the pardonable pride of our worthy membership there, and to the young men and young women of the community, and

the college, whom we should reach and hold and help. To build a cheap house would be suicidal; to build extravagantly would be folly. But not to build at all, not to build creditably, substantially, comfortably, would be the biggest blunder of all, a blunder which we as a people can ill-afford indeed.

I believe with all my heart that when the good people of Chapel Hill begin to move in earnest in this worthy and commendable enterprise, they will find a response and a hearty cooperation from without their own numbers, locally, that they had never thought of.

All success to Bro. W. G. Clements, and his local committee of collaborators, whose heart is fixed and whose purpose is pledged and pledged to this timely and worthy movement.

GOING TO CHURCH.

Let us never lose sight of the fact that we go to church to worship. That is what the church is for: a place of devotion, reverence, adoration, devout worship. Who goes for any other cause fails of what the church has to offer, and misses all that the church stands for.

Put it down as certainty that wherever the church is losing ground, it is losing because entertainment, amusement, irreverence are trying to be substituted for worship and devotion. Intellectual delights are interesting and edifying; ethical discourses are inviting and attractive; amusement and entertainment catch and hold for the moment; but worship, pure, genuine, devout worship draws, holds, helps and upbuilds.

Here is a sentiment from The New York Advocate that so nearly expresses our own feeling and attitude that we give it in its entirety:

What do we go to church for? What should we go to church for? Certain ministers have recently sent out questions to large numbers of workingmen, business men and professional men, asking them why men do not go to church, or why more men do not go to church. The answers to these inquiries, so far as they have been made public, reveal astonishing ignorance as to the real reason why men should go to church and what churches are for. Some think the church is a place of entertainment, and if it does not furnish attractions sufficient to draw the people there is no reason why anybody should go. Others believe that the church is a tyrannical institution, trying to bind fetters on the minds of the people and compel them to think as the authorities of the church direct.

In some places this is true, and it is

not strange that so few people go to church in certain countries, where the rules and ceremonies and requirements of worship make men tired. No wonder Jesus, when He saw this, said: "Come unto me, all ye that labor and are heavy laden and I will give you rest." The church is not a place of entertainment. The gospel is, indeed, the most interesting message ever offered to men, and it should be presented in an attractive way. The music of the sanctuary should be beautiful. The gospel message deserves to be expressed in the finest music and the grandest eloquence. But if it should be otherwise, the real reason for going to church remains the same. We should go to worship God. If the preacher is dull and the sermon prosy, the worshiper can still lift up his heart and say, "Bless the Lord, oh my soul, and all that is within me, bless His holy name; bless the Lord, oh my soul, and forget not all His benefits. Holy, holy, holy, Lord God Almighty; heaven and earth are full of thy glory. Glory be to thee, Oh, Lord, Most High." Sing on in your soul unto the Lord, and let the preacher go on with his droning until he gets through.

Mr. Gladstone used to go to church twice on Sunday when he was a very old man. When someone asked him how he could endure such stupid preaching so often, he said in substance this: "I do not feel called upon to hear all the sermon, and do not always hear it. If it is not interesting nor edifying, I fix my mind on some devotional thought at the beginning, and dwell upon it until my soul is lifted up in holy meditation and thanksgiving, and it is always profitable for me to be in the house of the Lord."

Public worship is profitable. It is well for a Christian to sing praises unto the Lord alone, but it is well also to meet together with the great congregation and unite with them in one grand song of praise. It is well to pray alone, but this is not enough. There is need to meet together and unite in one common prayer to God the Father for His mercy and His grace. "Oh, magnify the Lord with me; let us exalt His name together."

—The Courts and Kings and Emperors and Sovereigns of Europe are laying themselves out in the matter of entertaining our only living ex-President, and amid palaces, pomp and splendor, Theodore seems to be having the time of his life. Whether in the wilds and jungles of Africa, or in the domain of kings and crowns our Teddy seems equally at home. A busy, active, and many-sided man is Roosevelt.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Amount brought forward\$559.91

Dues:

Lillie Thomas\$.20
Minnie Highsmith10
Jewel Swanson10
J. Maryon Saunders30

Monthly S. S. Offering:

Suffolk, Va. 15.06
Shallow Ford, N. C.59
Catawba Springs 2.70
Greensboro, N. C. 5.48
Norfolk M. C. Temple, Va.
(birthday offering 1st qr.
1910) 3.45
Wentworth, N. C. 2.50
Elon S. S., 'Citizen's Class' 5.00

Special Offering:

Mrs. Amanda Capps on support of children, March . 4.00
F. M. Carlton, Durham. .. 6.50
Mt. Auburn, N. C., church 3.09
Dab Wicker10
Kate Hilliard10
Amount 13th week, 1910 — 49.18

Total\$609.09

Elon College, N. C., April 13, 1910.

My Dear Children and Friends:—

We have a nice report for you this week from children, Sunday schools, and friends and churches. Thus you see here and there are all kinds and conditions who show an interest in the orphanage work. Now these widely separated friends must act as the **good leaven** and let their influences and sympathies so extend till friend shall influence stranger to become acquainted with this new feature of our church life; and school and church shall prove so faithful till those who are indifferent may become interested; and thus the entire field will know and help the Orphanage work. We need the help of the entire church, not simply the scattered few who have done so well in bearing the burden to date.

Just see how the sympathetic (monthly) offerings count up—look over the report—just suppose other friends would do like Bros. Carlton and Johnson; other Sunday schools would do like Suffolk, Burlington, and Elon College; or like Shallow Ford, Catawba Springs, Greensboro, Norfolk M. C. Temple, Wentworth, as reported from week to week would

give one offering per month whatever that amount would be? How it would help us here! I am grateful to every source of help and for every amount. I tell you, friends, we are doing better, better than many had hoped for; but I have all I can do and more than I feel is best for the cause or for me individually. I ask your consideration; if you deem the cause worthy, help; if not worthy of your means, give me your prayers and your sympathy.

Now children, your two years' work goes up to the Convention for the approval or disapproval of 20 odd thousand Christians. What shall their verdict be? We have raised in two years \$9,102.53. Paid \$2,000 of our indebtedness. Invested \$1,000 in permanent endowment. Finished the 21x38 section of our barn, built new wagon shelter and granary 22x32. New implements for the farm; for the building 2 wash stands for bed rooms, 2 chiffoniers, 7 mattresses, 9 beds, twelve wardrobes, tables, stools, etc. etc., and fed about 27 children one year and about 32 children for second year. These with many other items of expenditure have consumed the money as it has been reported. We are thankful to the many friends all over the Gen'l. Convention for help, sympathy, and kind words of approval; and we are grateful to God for health in the home, for blessings in the field, and for comforts in the lives of 35 children and for the hope of Christian manhood and womanhood in the 17 who have joined the Elon College Christian Church.

Sincerely yours for service,

Uncle Jim.

Haw River, N. C. April 8, 1910.

Dear Uncle Jim:—

I failed to write March, but will send money for both months. I am staying at grandpa's, and am having a good time. I will be five months old tomorrow.

Fondly,

Lillie Thomas.

So glad to know that our babies do not forget us, though they do delay writing. Thanks, little lady.

Chipley, Ga., April 5, 1910.

Dear Uncle Jim:—

I thought I would write my letter for April. We are having some warm weather here, the leaves are nearly grown.

Our teacher, Miss Effie Iseley, gave us a picnic the first day of April. We had about seventy-five school children. And we went in three big wagons, driving oxen. We went very slow, and had a good bit of fun on the way.

First we went to the drug store, where Miss Effie treated us to all the soda wat-

FREEMAN DRUG CO.,

Dealers in

DRUGS, MEDICINES, PATENT MEDICINES,

and Druggist sundries, Perfumery, all popular odors, Toilet and fancy articles, Combs, Brushes, etc.

Prescriptions Carefully Compounded.

Burlington, N. C.

When in Burlington call at

T. H. STROUD'S

Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

er, apples, cakes and candy, we wanted, then we had our pictures made, and went around town a little while, then we left and drove to a large mill pond, where we spent the rest of the day. Had picnic dinner and supper there.

We waded in the creek, and played games, drank lemonade, and had a good time, till Miss Effie rang the bell for us to get ready to come home. We were very tired, but felt like we had had a good time.

You will find ten cents. Love to you and the cousins.

Yours truly,

Minnie Highsmith.

Well, that was a good time, Minnie! Guess more of our cousins will be telling of picnic frolics before long, as picnic season will soon begin.

Chipley, Ga. April 5, 1910.

Dear Uncle Jim:—

I want to join the band of cousins. I am fifteen years old. We are going to school now and have a real good time. I send ten cents for April. I go to school at Oak Grove to Miss Effie Iseley. Love to you and the cousins.

Jewel Swanson.

Very glad to have you join us, Jewel. and hope you will indeed prove to be a "jewel" in this part of the Master's work.

Elon College, N. C., April 7, 1910

Dear Uncle Jim:—

I am sending thirty cents, my dues for Feb., Mar., and April. Daddy is going to give me a hen to be my very own. I hope she will lay lots of eggs so I can sell enough to make my Orphanage dues. Your little nephew,

J. Maryon Saunders.

So glad to know about the hen, Maryon. I know you will treat her well so as to have plenty of eggs and maybe you'll have chickens to sell, too, before long.

NOTICE TO VA. VALLEY CENTRAL CONFERENCE.

Those who have subscribed money on the Winchester Church lot and can conveniently do so, will please pay a part or all of it before May 5. The interest on our bonds is due at that time and we want to pay one of them off if possible, and if not to reduce it. We have enough to pay the interest and over \$100 to pay on the bond, but need nearly \$600 more to take one of them up. I know this money is not due until August and I am not insisting on the payment of it at this time, but many can pay just as well at one time as another, and if we can stop some interest, it will be that much saved.

Perhaps there are others who have not subscribed anything but feel like they would like to help. If so all gifts, large or small, will be thankfully received. Send all money to R. C. Hook, Treas., Winchester, Va., or to the writer.

W. T. Walters, Pastor.

Winchester, Va.

A WORD OF APPRECIATION.

Rev. G. O. Lankford, the popular and successful pastor of two of our Ga. and Ala. churches, in a private letter to the editor under date of April 6th, adds the following word of appreciation:

"The Sun has grown in strength and worth as a great spiritual force and it has also added grace and beauty to its form with the lapse of time, the appearance of last week's issue being most commendable indeed. Those last pages are much more attractive when robed in wholesome, sacred thought than when clothed in advertisements of various types, and not only more pleasing to the eye, but more in keeping with the lofty purpose for which The Sun stands and more in harmony with the wishes of many who love The Sun and appreciate it as they do no other paper. You are giving us a paper of which we are justly proud."

"THERE'S ACTION IN IT."

A young man in Pittsburg was trying to put a pistol into his hip-pocket when it exploded. The police got hold of him at once, and began an investigation which led to his confessing that he was the author of a series of outrages that had alarmed a whole section of the city for a few weeks before. He had robbed two stores and had "held up" several pedestrians; and he was planning a far more extensive "job."

He was a college graduate, and was asked what had led him to take up such a miserable mode of existence. The reason he gave affords much food for

thought. "The life of a burglar appealed to me," he said; "there's action in it."

Brothers of the church, what we need before everything else is to put action into our Christianity.

We need in all our church-work the dash, the vim, the go of a dime novel.

We need the ardor of a detective hunt. We need the gusto of the devil, his ardor, his zest. That is all we can copy from him, but there is no reason why we should not copy the one thing that gives him his power.

It is just this action, this enthusiasm, that draws youth to Christian Endeavor. —C. E. World.

THE HARDEST FORGIVENESS.

There is only one kind of person whom it is more difficult to forgive than the person who has wronged us; and that is the person whom we have wronged. It is hard enough to keep sweet and forgiving when we are right, and they are wrong, and we know it. But when we have been in the wrong, and have been sharply criticized or taken to task by some one who does this not at all in a Christian spirit, then to own up and forgive, and forget, and bear no grudge whatsoever, calls for the miracle of Christ-power in us to as great degree as in any test that can ever come. It is a harder, higher form of forgiveness than that which even the saintly Stephen showed when he prayed for the forgiveness of his murderers. For Stephen was in the right, and they were in the wrong, and he knew it. To forgive when we have been wrong is to lay claim to the promise of the "new creation" which any man may have who is in Christ. It is to pass at once from the death of sin to the life of conquest and victory. But Christ is equal even to this. —S. S. Times.

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4:48	8:35	McCallers	10:22	6:43
4:53	8:40	Banks	10:17	6:37
5:04	8:52	Willow Spgs.	10:09	6:25
5:20	9:04	Varina	10:00	6:14
5:28	9:14	Fuquay Spgs.	9:50	6:05
5:50	9:35	Chalybeate	9:35	5:50
5:55	9:40	Kipling	9:28	5:43
6:08	9:53	Cape Fear	9:16	5:25
6:15	10:00	Lillington	9:11	5:19
6:23	10:08	Harnett	9:01	5:08
6:28	10:13	Bunlevel	8:55	5:02
6:38	10:23	Linden	8:45	4:52
6:49	10:34	Lane	8:33	4:40
6:54	10:39	Slocumb	8:28	4:35
7:10	10:55	Tokay	8:12	4:17
7:20	11:05	A.C.L. June.	8:05	4:10
7:25	11:10 Ar.	Fay't v'l Lv.	8:00	4:05
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W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

OUR LARGEST ORGANIZED CLASS.

In The Sun elsewhere, but as a part of our Department this week, we print with pleasure a group of pictures and a brief history by its teacher, of the Suffolk Baraca Class, taught by Brother H. Woodward, which is our largest Organized Class. It is known as the 20th Century Baraca Class. Brother M. M. Watkins is president and Brother H. L. Jacobs Secretary. The class now numbers 178 members. The president writes that "new members are being added to our Class nearly every Sunday and the per centage of attendance is very good. Our Class is in a good healthy condition in every way and we expect to 'do things' during this year." Some of us think they have already done a few things at any rate. We shall look forward with pleasure and, we feel sure, with profit, too, to the new things this aggregation of zealous, determined, consecrated men are destined to do for Christ and the Church. Keep your eyes on the Twentieth Century Baraca Class of the Suffolk Christian Church. We shall shortly print group pictures and brief sketches of others of our Organized Classes—those from the country as well as those from the city churches.

A HIVE OF SUNDAY SCHOOL BEES.

These bees are intended for the teacher, but others would profit by them. They are all busy bees—no drones among them—all of them are bees worth being.

Be regular.
Be prompt.
Be Cheerful.
Be Tactful.
Be Studious.
Be Thorough.
Be Earnest.
Be Generous.
Be Watchful.
Be Neat.
Be Sociable.
Be Considerate.
Be Helpful.
Be Solicitous.
Be Enthusiastic.
Be Ambitious.
Be Loyal.
Be Hopeful.

Be Prayerful.
Be Diligent.
Be Consecrated.
Be Sweet.
Be an Example.
Be a Busy Bee.

Query:—How many of these bees does your hive, your class, have? How many ought it to have?

Good Resolution:—I will hive these bees in my hive, or cease to try to be a Sunday school bee.

Parting Word:—To be or not to be, that is the question.

A BOOK REVIEW.

The Boy and the Church. Eugene C. Foster. The Sunday School Times Co., Philadelphia; for sale by The Christian Sun, 75 cents. Durably bound in cloth. 188 pp.

But twenty per cent. of the boys of your Sunday school will ever become church members, so the statistics say. Why should there be such inefficiency and ineffectiveness in our methods? A merchant who failed to sell 80 percent. of the possible customers who came to his store would soon have to close his doors. The teacher in the secular schools only 20 percent. of whose pupils passed their examinations would soon be looking for another job. What are we to do about the deplorable conditions just mentioned in our Sunday school work?

Is there no remedy? Are we to continue to lose 80 percent. of the possible male church members? If we are, the Church will never convert the world. To say that there is no remedy is to acknowledge the inadequacy of the Gospel to reach and save the world. We cannot, we dare not, say this. What are we to do, then? Change our methods. Study the boy's religious life, his habits, the conditions of his growth and development, his interests, get his view-point, and endeavor to accommodate ourselves to his view, not him to ours, become as children that we may win him to Christ.

How shall we do this? I cannot undertake to outline even the principles governing this most delicate of arts, but it will be hard to find a more appreciative discussion of these matters, based on experience, than that given in the book by Mr. Foster, entitled "The Boy and the Church." The book contains ten chapters as follows: The Boy Himself; The Boy and His Home; The Boy and the Sunday school; The Boy and His Teacher; The Boy, the Church, and the

Minister; The Boy and His Friends; The Boy and His Reading; The Boy and His Body; The Boy and His Vacation; From Boy to Man. At the conclusion of the book is found an Appendix of 17 pages on Notes and Books, which will be found very helpful to those desiring a complete investigation of this vital theme.

I have read this book with profit. I commend it to our people, especially to our pastors, superintendents, and teachers. It is well worth the careful reading and re-reading of anyone who is vitally interested in the victory of the Church over the world and in the making of our Sunday schools more efficient and effective evangelists of the truth, the way, and the life.

N. C. STATE CHRISTIAN ENDEAVOR CONVENTION.

The program of the 12th Annual Convention of the North Carolina State Christian Endeavor Union lies on our desk. It is a neatly printed twelve-page folder, printed in green and gold on white, which are the colors of the State Union. It carries a cut of the First Methodist Protestant Church of High Point, which is the Convention Church. We note that Prof. W. P. Lawrence is to conduct a Quiet Hour Service, that Prof. T. C. Amick delivers an address, and that Dr. J. O. Atkinson preaches the Convention sermon. We also note that the quartette of the Elon College C. E. Society is to be the Convention Quartette. From outside the State will come, as a C. E. Specialist, Mr. E. P. Gates of Washington, D. C. Noted speakers from the State are Dr. E. C. Murray, Graham; Dr. J. C. Leonard, Lexington; Rev. R. E. Steele, Spencer; Rev. J. H. C. Stoney, Winston-Salem; Rev. Shuford Peeler, Greensboro; Rev. S. S. Myrick, Greensboro; Rev. A. S. Caldwell, High Point; Rev. S. W. Taylor, Littleton; Rev. R. M. Andrews, Henderson; Rev. E. C. Stempel, Winston-Salem; Mr. E. H. Stockton, Winston-Salem; Mrs. W. C. Jones, High Point; Rev. C. Brown Cox, Burlington; and Rev. J. F. McCulloch, Greensboro. It will be hard to find such an array of noted speakers as this. Each delegate will be entertained, the only charge being a fee of \$1 for registration, which will be used to defray the expenses of the Convention itself. It will be a sad mistake for a single Society not to have at least one representative at this Convention: it would be better for each one to have several

delegates. All who expect to attend should send their names to Mr. R. H. Shaw, Jr., High Point, N. C. The date is April 22-24. Come with note book and pencil. Come, prepared to give and to receive. We trust that everyone of our Societies in this State, and there are upwards of twenty of them, will send delegates. This will mean the uplift of our young people and general advance along all Church lines. Elon College will send twenty delegates to this Convention. How many will your Society send? Pay your pastor's way. He certainly ought to go.

C. E. TOPIC FOR APRIL 24—A FEW SUGGESTIONS.

Christ Winning the World.—

John 12:20-32.

Let the Missionary Committee be responsible for the meeting. Its chairman or one of its members should lead. This committee should keep up regular correspondence with our missionaries in the foreign field. They need to get facts for us.

The Leader.—The leader should be a thorough-going believer in and practitioner of missions, that is, he should not merely talk missions, but give of his time, talent, and means for their advancement. If a returned missionary can be had as leader, it would be excellent to have him lead. Whoever the leader, he should talk briefly of the right of the heathen to the gospel at our hands and of the loss in spiritual power on our part unless we give it to them.

The Scripture.—Have a young lady read the lesson and appoint a young man to comment on it briefly.

Written Work.—An essay or two of three-minutes' length each on the following or similar themes: "Christ's Methods as a Missionary"; "Paul, the Missionary"; "The Laymen's Missionary Movement"; "Methods of Raising Missionary Funds."

Question Spurs.—To come in under voluntary participation:

Define Missions.

Why do we say Home and Foreign Missions?

Why should the Church be missionary?

What blessings come to the missionary Church?

What will become of the non-missionary Church?

What part can young people have in missions?

What is meant by medical missions?

What is the value of educational missions?

What is the need of industrial missions?

How does the gospel help the heathen?

What can our Society do for missions?

What mission points does our board maintain?

Who are our missionaries?

What results have they achieved within the last month?

Scripture References.—To come in under voluntary participation with a brief comment on each:—

The Good Shepherd - - - John 10:11

The Gospel in a Verse - - - John 3:16

Christ and the Ungodly - - Rom. 5:6

To What End Christ Died - Rom. 14:9

Christ and Our Sins - - - 1 Cor. 15:3

Sent—For What - - - - 1 Cor. 1:17

Christ—Not I - - - - - Gal. 2:20

Glory—In What? - - - - - Gal. 6:19

To Reconcile All Things - - Col. 1:20

Nailing it to the Cross - - - Col. 2:14

Tasted Death for Every Man Heb. 2:19

Able to Save to the Uttermost Heb. 7:25

He that Liveth - - - - - Rev. 1:18

The New Song - - - - - Rev. 5:9

The Pastor.—Brother Pastor, if you have no systematic givers among your older church members, how would it do to train up some among the young people for the benefit of the next generation and of him who is to follow you in your pastorate? Why not this time present the claims of systematic giving to the Society and organize a Tenth Legion of tithers among your young people? Will all pastors who do this report to this office?

For Next Week: Our Royal Friend.

M., Apr. 25, The King's Sceptre, Psa. 45:3-7.

T., Apr. 26, The King's Names, Isa. 9:6-7.

W., Apr. 27, The Kingdom, Luke 17:20-21.

T., Apr. 28, The King's Glory, John 17:1-5; 19:19.

F., Apr. 29, The King Enthroned, Acts 5:31.

S., Apr. 30, The King Victorious, Rev. 19:11-16.

Sun., May 1, Topic—Christ Our King, John 18:33-40. (Consecration Meeting.)

Suggested Program.

1. Two or three missionary hymns.
2. Lord's prayer in concert.
3. Scripture and Comment as suggested above.
4. Sentence prayers for missions.
5. Leader's remarks.
6. Voluntary participation, including answers to Question Spurs and reading of and comment on Scripture Verses, voluntarily given.
7. Written work.
8. Special music.
9. Pastor's remarks.
10. Song. Offering. Mizpah.

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—Renew for The Sun today, please.

DIED.**Hatch.**

Silvanus Stokes Hatch was born July 11, 1846, and died April 3, 1910. He was the son of R. J. and Celia Hatch of Pittsboro. He professed religion when very young and joined Hanks Chapel Church. He married Miss Eliza Moffitt, an aunt of Dr. Moffitt, about the year 1868. He moved to Indiana just after the civil war and there remained until his death. He leaves a wife and several children, three brothers and two sisters to mourn their loss, i. e., J. H. Hatch, of Charlotte, N. C., O. T. Hatch of Liberty, N. C., and J. R. Hatch of Richland, N. C.; sisters, Mrs. T. F. Petty of Burlington, N. C., Mrs. H. L. Coble, Pittsboro, N. C.

O. T. Hatch.

McIver.

Whereas, Boone McIver, a faithful member of Shallow Well Sunday school, has by his heavenly Father, in His all-wise Providence, been called to pass over the silent river, be it resolved:

First—That Shallow Well Sunday school has lost one of its brightest members, one of its most faithful pupils, and we with sad hearts must bow in humble submission to the will of Him who doeth all things well.

Second—That we, the members of this Sunday school, each extend to the bereaved family our deepest sympathy and commend them to the comforting promises, the tender mercy and loving kindness of God.

Third—That a copy of these resolutions be spread upon the records of the Sunday school as a memorial, and that copies be sent to the family, and to The Christian Sun for publication.

J. P. Avent,
L. M. Foushee,
Committee.

Hanbury.

It is with deep regret that we learn of the death of our brother, Miles Herbert Hanbury, son of William T. and Eugenia A. Hanbury, born Sept. 18, 1891, and died Mar. 8, 1910.

His father, one brother, and three sisters, preceded him to the spirit land. A mother, three brothers and two sisters survive. Our brother was an active member of the South Norfolk Christian Church, and always had the church at heart.

The funeral services were held at his home in South Norfolk, Va., Thursday, March 2, 1910, the services being conducted by his pastor, Rev. Daniel A. Keys, assisted by Rev. R. B. Scott, pastor of the M. E. Church. The body rests

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in the family burial lot in Magnolia Cemetery, Berkley, Va., awaiting the resurrection of the just.

Resolved 1st—That whereas, God, in His wise providence, has removed our brother from the Church militant to the church triumphant, we do not sorrow as those who have no hope, but look forward to a blessed reunion in that land of song.

Resolved 2nd—That we sympathize with the bereaved family, and especially the mother, whose sorrow is so deep that, like Rachel, she cannot be comforted, because her son is not.

Resolved 3rd—That as a church we pray that the God of all grace will comfort and bless these sorrowing hearts.

Resolved 4th—That a copy of this preamble and resolutions be presented to the family of our deceased brother, and a copy recorded on the minutes of the church, and also a copy forwarded to The Christian Sun for publication.

Raymond W. Spruill,
Amos B. Hanbury,
Daniel A. Keys,
Committee.

Ely.

It is with deep regret that we learn of the death of our friend and brother, Lewellyn Parrington Ely, son of James M. and Mary M. Ely, born in Isle of Wight Co., June 27, 1862, and died Feb. 28, 1910, at South Norfolk, Va. He was married to Miss Sallie Jones Jan. 11, 1893. Six children were born unto them, four of whom preceded their father to the land beyond. The widow and two children, Rufus and Hazel, survive.

Our brother was a member of the Christian Church for several years, and also a trustee of the South Norfolk Christian Church at the time of his death.

The funeral services were conducted by his pastor, Rev. Daniel A. Keys, as-

sisted by Rev. C. B. Richards, pastor of the Disciples' Church at the South Norfolk Christian Church. The body rests in the family burial lot in Magnolia Cemetery, Berkley, Va., awaiting the resurrection of the just.

Whereas our heavenly Father has seen fit, in his wise providence, to remove from our midst our friend and brother, Lewellyn P. Ely, that we pause and breathe a prayer for his grief-stricken family.

That we bow in submission to the divine will, knowing that God doeth all things well and that which we cannot understand now, He has promised to explain hereafter.

That we extend our sympathy to the grief-stricken family, and pray that God who has promised to be a husband to the widow and a father to the fatherless will fulfill his promise to the family of the deceased.

That a copy of these resolutions be presented to the family of our deceased brother, and a copy recorded in the minutes of the official board of the South Norfolk Christian church, and a copy sent to The Christian Sun for publication.

Amos B. Hanbury,
Raymond W. Spruill,
Daniel A. Keys,
Committee.

Speight.

Mrs. Addie M. Speight, wife of J. R. Speight, of Corapeake, N. C., died in her 44th year, March 5, 1910. She is survived by six children, husband, three brothers, one sister, and father and mother, Mr. and Mrs. Frank Pearce, of Sunbury, N. C. She was a member of Damascus Christian Church, and was a faithful worker for her Master. The funeral was conducted at her home in Va., and her body was brought to the

family burying ground near Sunbury to await the resurrection morn. The Lord bless the husband, children, relatives and friends.

Mullen.

Mrs. Henrietta Mullen died March 18, 1910, at her home near Eure, N. C. She was 48 years of age and the wife of Thomas Mullen. She leaves one sister, one brother, husband, eight children and a host of friends to mourn her departure. She was a member of Eure's Christian Church and loved her church. The funeral was conducted at Eure's church and she was buried in the church cemetery. May God's blessing rest upon the bereaved family.

Baye.

Mary Seawell, the infant daughter of Mr. and Mrs. J. W. Baye, of Norfolk, Va., died March 19, 1910, being three weeks and one day old. She was buried in the Beamon burying ground near Sunbury, N. C. The Lord bless the father and mother.

J. M. Roberts.

ELIMINATE THE SQUEAK.

When I was a boy the new shoe (it was a boot then) was a mortification wherever I went. It announced my coming like a brass band. It was unescapable. To a modest man it was an agony. Even an assertive man found it inconvenient at times.

But now the shoes, even the newest of shoes, shoes worn for the first time, do not squeak one little squeak. They would not disturb the typical but mythical pin-fall silence.

Where has the squeak gone? It has been taken up by a layer of some sort of cloth or soft fibre between the two layers of leather. It is a very simple device, and the wonder, as with many other simple devices, is that it was not thought of before.

What I want to do is to apply the non-squeak method to my life. I want to put something between the rubbing surfaces of my thoughts and words and actions that will make them noiseless. I want the operations of my brain and the energy of my life to be silent. I shall be glad when the world sees results, but I do not care to have it see processes.

I want my shoes to "get there," but I don't want them to squeak on the way.
—C. E. World.

Rev. D. E. Millard, D.D., of Portland, Michigan, whom Sun readers know as "Uncle Millard," renewing his subscription to The Sun for another year puts in his letter these tender words: "I have reached a period in life when

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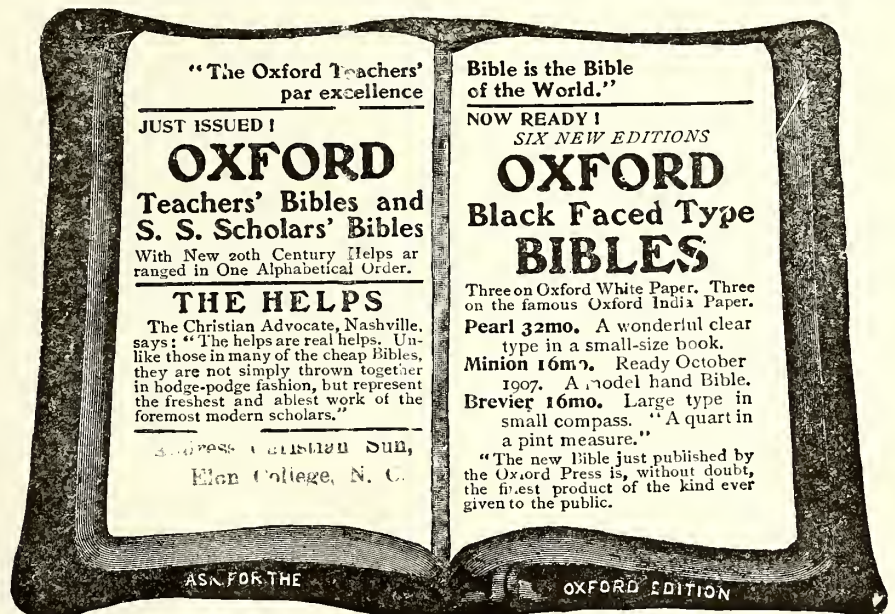
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W. H. TAYLOE, G. P. A.,

Washington, D. C.

I cannot expect to remain on earth much longer, but while I am here The Sun will always be a welcome guest in my home." Thank you again and again for such sentiments as those, Uncle Millard.

—A new world's record for automo-

biles was made in the Ormand Beach, Florida, races recently. Barney Oldfield driving a 200-horse power engine covered two miles in a little less than 56 seconds, one mile in a fraction over 27 seconds, and a rate speed of 128.89 miles an hour.

(Begun on page one.)

vival in this church in April, 1888, which greatly increased the membership and spiritual life of the congregation. In fact, so widespread was the influence of this meeting that the whole town was set forward a decade in spiritual activity. It is remembered as an epochal meeting.

The physical improvements made in 1884 provoked other congregations to church improvement.

At the Spring Hill Conference in 1884, the Suffolk Church sent up in all \$8.50 to Conference: now she sends up to Conference \$700 a year besides giving in other directions more than that sum.

For many years she has given to church enterprises and benevolent causes more than the pastor's salary.

Six Deacons have gone to their reward: Thos. J. Kilby, Rives C. Wells, James M. Caulk, Frank H. Rawles, John T. Nurney, and Wm. H. Gay.

The church has had seven Secretaries: Jesse T. Whitley, Thomas H. Hines, James R. Baker, John Morrell, H. M. Parker, B. F. Cutchin, and John King.

There have been four Treasurers: B. F. Cutchin, James M. Chaulk, P. J. Kernodle, and H. Woodward.

James A. Turrentine and Robert B. Brinkley were chosen joint Sunday school superintendents about the time the Civil War began and left for the army very soon after their election. Robert Brinkley was killed in the war.

The Superintendents since the war have been D. B. Dunbar, P. J. Kernodle, and C. A. Shoop.

There has been a steady development of the activities and usefulness of this church from its origin till the present time. It now has a \$50,000 property, including a good parsonage; a good Sunday school; a good Ladies' Society; Christian Endeavor and Missionary Society; and a large and prosperous membership.

It has a bright future, provided its members strive to "grow in grace and in the knowledge of the truth."

THE PERIL OF A CONTEMPTUOUS SPIRIT.

No child sneers. Growing boys and girls sometimes say cutting things, and the child whom bad parental training has turned into a little pseudo-adult may sneer, just as he comments on the political situation; but the true child as such does not sneer. The generosity and trustfulness of a child's judgment are incompatible with the contemptuous spirit. Sneering is an artificial growth, a something which, like atheism, is not natural but forced. Its presence indi-

cates the passing of the simplicities of childhood; and it equally indicates that maturity has not yet come.

For no old people sneer. That is, no mature people. If one have an aged friend who slips into speech of bitter scorn, he so far and for the moment disappoints one: he has lapsed into the crudity of an earlier age. Mellowness means the death of scorn.

There is something about the spirit of a sneer which is an advertisement of immaturity. We may be quite sure that some young people whom we have known as masters of the art of the abbreviated and staccato expression of contempt— young people who can compress an adverse verdict into an expressive sniff—are blissfully unconscious how they advertise the very thing their sneer is designed to conceal—the fact that they are not yet grown-up.

The truth is, the sneer is the confession of weakness. The scornful man is in the attitude of self-defense, usually against superior knowledge (everybody knows how quick people are to despise what they do not understand), or in the presence of superior strength, or he is fending off remorse and shame: the cynicism and scornful censoriousness of the impenitent is, of course, a byword among students of human nature.

Yet while the scornful spirit is a plain evidence of weakness, it entangles itself with gifts and arts that may be both strength and glory, notably the gifts of forceful speech. The epigram has been in all ages the facile servant of the cynical spirit; and great and commanding intellectual strength has been not simply spent but prostituted in the service of bitter and acid distillations of sarcastic speech; and that waste has meant the ruin of many a character. For it is through its verbal expression that the temper of contempt reacts upon the character. The bitter saying pleases the utterer, and the meanness of the judgment is veiled beneath the cleverness of the expression. And not the meanness only, but the falsity of the judgment.

For, let us here note well, no sneerer as such speaks the truth. The thumbnail sketches he makes would be dull if they were accurate. It is precisely their exaggeration that gives them their pungency and grip. But think what that means in the eating out of all that is best in a man's character, of the corruption of his truth and his humility! No wonder men hate this spirit of scorn. Mark you, they will readily and almost involuntarily applaud a scorner, for his utterance is like heating wine, intoxicating both speaker and hearer; but men love a scorner **never**,—scorn murders good will. And the form of aversion it

generates is peculiarly hard to overcome: one can forgive anger and misrepresentation, but the sneer of contempt it is extremely hard to forget and pardon.

The fact is, the spirit of scorn is the truly diabolic spirit, and it is so represented by the great Christian poets, and by men of so different standpoints as Milton, Goethe, and Newman. Its worthless judgments, its petty egotism, its cheap vindictiveness, its empty pride, are the very antithesis of the Christian spirit. For the Christian is that spirit which seeks to view men and things not from the standpoint of weak human pique, but of the magnanimity of God, who sees not the part but the whole. The ideal of the Christian spirit is that in judging it should wait upon and have regard to that other Verdict which concurrently with our thoughts on one another is being passed by God upon us all.

And therefore the Scripture is full of warnings against the contemptuous spirit: against despising the poor, the little children, the timid in faith, the church and its ministries and gifts, persons in authority, whether domestic, ecclesiastical or civil; and finally against despising God, the blessing of his Word, the healthful benefit of his discipline, the claim of his holy service, the riches of his grace, and the person of his Representative, Jesus Christ. That such a range of warnings is uttered is proof that there is nothing in earth or in heaven, lovable, venerable, holy, that is safe from the defiling touch of this temper of proud impertinence.

In the presence of evil our Lord was sometimes very angry; and, as when evil men put stumbling-blocks in the path of little children, his wrath was Titanic, electric, shattering. But he despised none: the spirit of scorn was not in him. For he looked at men not with the narrow gaze of a vindictive and explosive self-love, but as from the ramparts of heaven. And the detachment of his judgment of men armed him against their contempt and pride: he was "dumb to their scorn and turned upon their laughter only the dominance of earnest eyes." May his gentleness make us great, his magnanimity save us from pettiness, and his reverence for the work of God control our judgments, making us ashamed of crude attempt, and crushing the rising of the spirit of scorn in our unchastened hearts.—S. S. Times.

—The New England States are moving to have a "sane and safe" 4th of July this year instead of one of unrest and horror. The use of deadly fire-crackers and explosives is to be restricted.